

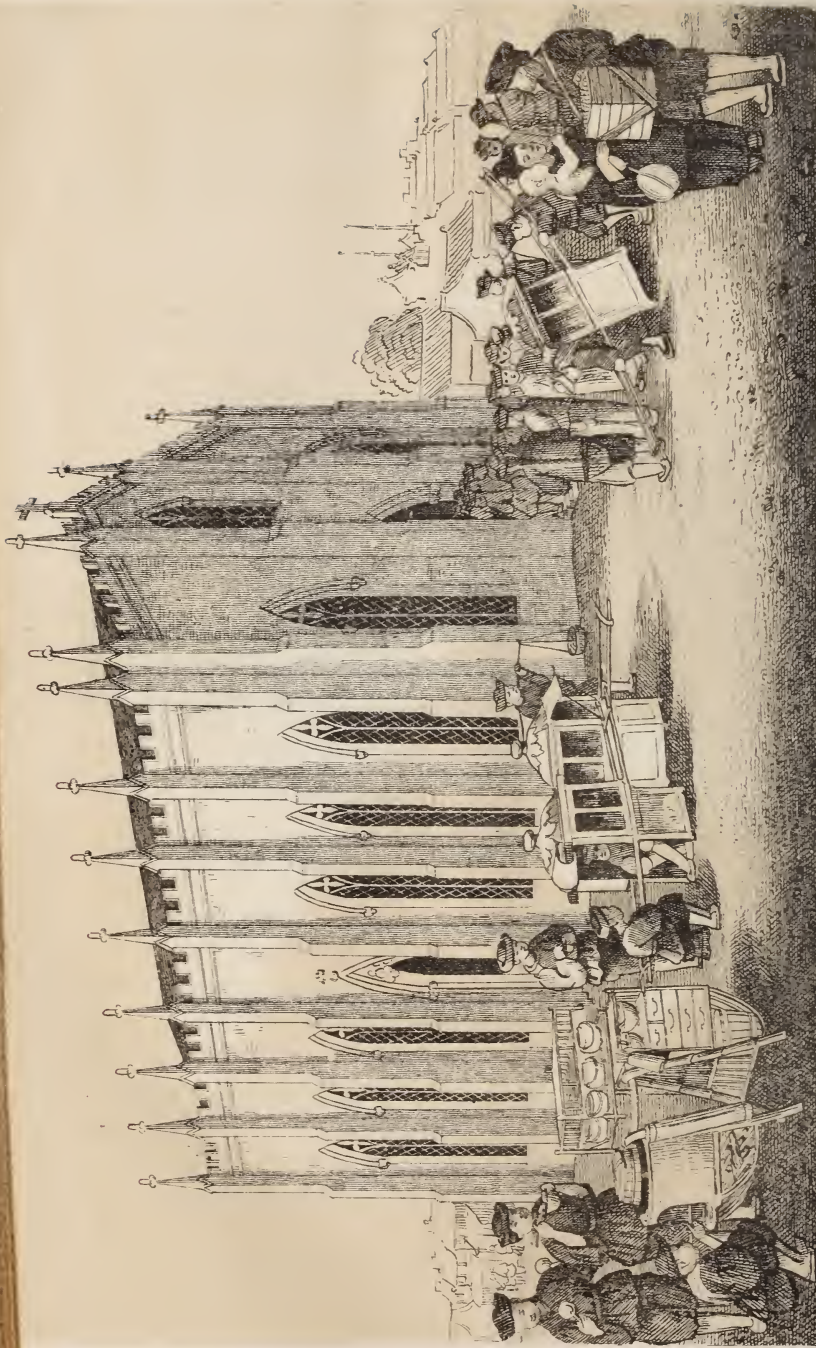
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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XV.

NOVEMBER, 1850.

No. 11.

Triennial Sermon,

Before the Bishops, Clergy and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in Christ Church, Cincinnati, Ohio, on Thursday Evening, October 3, 1850. By the Right Rev. J. H. Hopkins, D. D., Bishop of Vermont.

PSALM CXXXIII.—Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

BEAUTIFUL and impressive, my brethren, at all times, to the feelings of the Christian heart, are the words of the divine Psalm, which I have selected for our edification on this occasion. And the Church has wisely ordered that they shall be familiar words, as they are appointed to be a constantly recurring part of her stated and solemn services. Assuredly they have lost none of their force in these days of strife and opposition. Nor can we offer to the throne of Grace a more needful or acceptable supplication than that the spirit which they indicate may be vouchsafed, in rich abundance, to our souls; to animate our counsels with the warmth of kindly affection, and strengthen within us and around us the communion of that glorious Church, which is the kingdom, not only of heavenly truth, but of love, and peace, and unity.

A few brief remarks on the practical doctrine of the text will first be presented to your attention, and then I shall proceed to consider their application to the present position and future prospects of the Missionary enterprise, in the humble trust that I may be enabled to speak, and you to hear, under the influence of the Spirit who dictated them.

I. "Behold," said the inspired Psalmist, "how good and how pleasant it is for brethren to dwell together in unity!" The word with which this passage commences is peculiarly expressive and emphatic. It may even be considered imperative, involving the force of a precept: as if our Almighty Father commanded his children to regard this thing with especial observation. "Behold!" because it is your duty to contemplate it. "Behold!" because it is your highest interest to understand it. "Behold!" because you have only to look, and it must be manifest to all: "How good and how pleasant it is for brethren to dwell together in unity." It is good for the cause of God and for the welfare of man—good for the honor and progress of that Gospel which is the religion of love—good for the growth of our own grace, and for the example and benefit of others—good in the sight of the Lord, and of the saints, and of the glorious hierarchy of heaven—good, even in the judgment of the world, since the ungodly are never so impressed by the power of faith as when they are compelled to say, "Behold, how these Christians love one another."

Not only, however, is it good for brethren to dwell together in unity, it is pleasant also. Yea, there is no pleasantness on earth to be compared with the spirit of fraternal unity, as there is no affliction on earth so painful as the strife of fraternal discord. How pleasant to move amongst our fellows with the open brow, the cordial greeting, the loving smile of genuine confidence—to know that even when our judgments may differ, our hearts are one—to be assured that below the surface of our intercourse there is no secret root of bitterness—that our character is safe in their keeping—that our motives are respected, our failings and infirmities regarded with charitable allowance, our better qualities dwelt on with real complacency, our successes beheld with joy, our calamities with sympathizing sorrow! How pleasant to escape from the stormy atmosphere of a censorious and suspicious world, into the quiet sunshine of spiritual affection; and to feel that while jealousy and envy, and all the forms and shapes of unhallowed selfishness are

warring around us, we can always find a calm and peaceful refuge in the Church of God !

II. But the inspired Psalmist passes on from the announcement of the proposition, to illustrate it by a lively comparison with the unction of the Levitical priesthood. The spirit of brotherly unity he declares to be "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." It may be well to consider some of the more obvious points of this sacred similitude.

1. I would first observe then, that the holy anointing oil was an appointed sign of the highest spiritual consecration. And so the fraternal unity of the Church is an appointed sign of that spiritual consecration, which makes us the children of our Heavenly Father. "By this we know that we are born of God," saith St. John, "because we love the brethren." And of this brotherly love, brotherly unity is the outward expression.

2. It may be remarked, secondly, that the precious ointment was poured upon the head of Aaron as a symbol of the grace which sanctifies the whole region of the thoughts, motives, aims, and objects of the regenerated understanding. And here it bore a lively resemblance to that brotherly union, which manifests the sanctification of the Christian's intellect when he is renewed in the spirit of his mind ; no longer tied down to the narrow circle of selfishness, but occupied for the whole Church—thinking, planning, laboring, watching, praying for all the brethren, as one who is indeed anointed by the Holy Ghost, and who carries about with him the constant remembrance of his heavenly fellowship.

3. In the third place, we find the anointing oil poured upon the head of Aaron in such abundance that it ran down upon his beard, and even to the skirts of his garments. How expressive a symbol of fraternal unity in its diffusive influence ! For here we are reminded that the odor of Aaron's consecration was not confined to his forehead. It lay not shut up under his sacred mitre, but descended to his lips and gave fragrance to his words, and exhaled from the flowing locks which rested on his bosom, and even perfumed his sacred clothing, surrounding his whole person with an atmosphere of sweetness, of which all who approached him were at once made sensible. And does not the spirit of brotherly love, in like manner, diffuse its blessed sympathy ? Does it not descend from the mind of the Christian to the lips, giving them the law of

kindness? Does it not breathe from the heart, and mingle a celestial fragrance with the language? Does it not go down, as it were, to the skirts of the garments, so that the whole man seems invested with a gracious influence, and impresses all who come near to him with a sense of his superior privileges, as a priest and king to God and the Father?

3. As if the Holy Spirit, however, was mercifully solicitous to mark yet more forcibly the importance of fraternal unity, he varies the illustration to another form. It is "as the dew of Hermon," saith the Psalmist, "and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

The fruitful hill of Hermon, and the lofty mountains of Zion, are currently used in Scripture, as acknowledged symbols of the Church of God. But deprive them of the dew of heaven, and what would become of their fertility? The tender grass, the bright and fragrant flowers, the fruitful vine and olive, the lofty cedars of Lebanon, would all wither and die, if they were not nourished by the gentle and kindly moisture, which is essential to the very sap of life. Hence, when the Lord appointed the discipline of chastisement for His rebellious people, we see that it often consisted in the withholding of this indispensable blessing. The decree went forth, at one time especially, that there should not be dew nor rain for years together. Alas! what a period of suffering was the result of that infliction. The land of promise was theirs, the hill of Hermon remained, and the mountains of Zion; but the labors of the husbandman were blasted with drought. The fields were ploughed and sown, but the seed perished. The feast of the first fruits came, but there was no product with which to make the offering. The vintage arrived, but there were no grapes to gather. The song of the harvest-home was turned to sighs and tears. The joy of abundance was changed into the fearful pangs of famine. O, how expressive an image of the condition of the Church, when the blessings of brotherly unity have departed! There are still the lofty land-marks of her faith and doctrines. There are still the orders of her ministry. There are still the regular labors of her yearly course. There are still the fixed rotation of fasts and festivals. But if brotherly love be wanting—if the dew of that heavenly grace be withheld, where is that harvest of souls to reward the spiritual husbandman?

And yet the Psalmist plainly insists, that on the hill of Hermon and the mountains of Zion, "the Lord had commanded the blessing, even life evermore." It was not because He had ceased to be gracious, but because His people had ceased to be faithful to His laws, that the dew was withheld, and the blessing suspended. "A fruitful land maketh He barren, for the wickedness of them that dwell therein." And precisely on the same principle does He deal with his Church, his spiritual Zion. There he has promised to be, to the end of the world. "There he has commanded the blessing, even life for evermore." But as "the dew that descended upon the mountains of Zion," was the appointed instrument of blessing and life to the land of Israel, so the unanimity of Christian love is the appointed instrument of blessing and life to the Church of God. Love is the life of faith. First, Love to Him, who first loved us:—"If any man love not the Lord Jesus Christ," said St. Paul, "let him be Anathema, Maranatha." And next, Love to the brethren: "If God so loved us," said St. John, "we ought also to love one another." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And unity in this spirit of brotherly love is, therefore, one essential branch of the unity which Christ designed for his people. True indeed it is that we are required to follow unity in many other respects. Unity of faith, unity of system, unity of form, unity of government, unity of interest, all have their appropriate place, and all possess a certain value in the Church of God. But without the unity of Christian love, none of them can be truly acceptable to our Heavenly Father. It is this above all which is good and pleasant to the Christian heart. It is on this above all that the Lord has commanded his blessing, even life evermore.

And hence, as the dew that descended upon the mountains of Zion was withheld in just chastisement for the rebellion of Israel, even so, when the grace of brotherly love is withdrawn from the Church, it must be in punishment for our sins. The apostle had no hesitation in declaring to the Corinthians that they were carnal, and walked as ordinary men, when he saw that there were divisions, and strifes, and envyings, and jealousies, amongst them; and therefore he enforced upon them so powerfully the grace of brotherly love, calling it the "more excellent way." The same causes still produce the same effects. When Christians walk as other men, in

worldliness and sensuality, strifes and contentions increase, charity diminishes, fraternal affection grows cold, even those who once took sweet counsel together, and walked in the house of God as friends, become estranged and embittered, until the spirit of unity and love is grieved away, and peace is forgotten in angry controversy, and the Church becomes distracted by a civil war, raging in her very bosom.

Enough, however, has been said, upon the general interpretation of the Psalmist's language, and I would next proceed to state the mode in which it may be applied. And here, my beloved brethren, I trust that you will suffer the word of faithful and kindly exhortation.

It would be equally vain and foolish to deny that our highly favored branch of the holy Catholic Church has a standard of unity, which is drawn directly from the fountain of inspiration, transmitted through the sacred channel of apostolic truth and order, and guarded on every side by the strong and powerful bulwarks of pure and primitive doctrine. On all the great and essential points of faith, worship, and discipline, we are as completely one, as the Church has ever been, or as, in the nature of things, the Church can ever hope to be, in this her militant state of comparative imperfection. But this admirable and sublime standard does not exclude a variety of opinions, interpretations, and disputes, on lesser points, in which we differ. And the difference in these leads to the existence of schools, or parties, whose strifes are all liable to the danger of exaggeration and interference, when the bond of substantial unity is forgotten, and brotherly love is sacrificed on the false altar of supposed truth, and a bigoted attachment to our own favorite class of notions assumes the highest place amongst the virtues of religion.

It is in this tendency to party spirit, that we are to look for the peril of the Church's unity. On a former occasion,* I endeavored to prove that the existence of parties was unavoidable, and that it was even useful, provided the spirit of party was kept down, by the watchful tenderness of brotherly affection, and the high standard of essential truth and order was not confounded with the narrow views of sectarian temper, which is, of all things, the most hostile to genuine Catholicity. And although I may well doubt whether my humble effort was then acceptable, and may now fear

* The Sermon before the General Convention, 1847.

that my application of the principle will prove to be no better than a beating of the air, yet I cannot in candor abstain from the attempt to impress upon my respected auditors, the importance of magnifying our bond of concord, and setting as light an estimate as possible upon our arguments of strife, in obedience to the divine declaration, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

But it may be asked, how shall men walk together, unless they be agreed? I answer, that it is indeed necessary for Christian unity to be agreed, and yet it is not necessary that this should extend to *all* points of religious opinion, so long as they are agreed in the *main* and *essential* points of established faith and order.

Again it may be asked, what is to be done if they do not concur in these? I answer, that the difference cannot be great, amongst those who are willing to abide by the same authoritative standards. If any are found to have departed from those standards, whether in faith or morals, the Church has provided a sufficient tribunal of judgment and discipline. And it is our duty to appeal to that tribunal in every flagrant case, and to acquiesce quietly and peaceably in its decision; since otherwise, unity becomes impossible, and discipline is dishonored, and the very mode which is established to put an end to controversy, is converted into an apology for making it more mischievous than before, when the spirit of judgment is resisted by the spirit of party, and a factious opposition lords it over the Church of God.

And here lies the inherent danger of all party combinations, namely, in their tendency to exaggerate their own peculiar notions into a factitious importance, to introduce another standard of interpretation for the purpose of controlling the more enlarged and comprehensive standards of the Church, and then to regard themselves as the only portion which is faithful, and to say to all who refuse to join them, "Stand by, for we are holier than thou." The extreme difficulty of guarding against this party spirit, which is so apt to run after a while into a species of bitter fanaticism, forms the strongest argument against party organization. For nothing is so fatal to that fraternal love, without which it is impossible for brethren to dwell together in unity. And yet I doubt not that parties will always exist, as they have always existed. Neither do I doubt that they are lawful, so long as their avowed purpose is to defend and sustain the truth, as the Church has received it. Nor do

I question that they are useful, provided they can be maintained with candor, with fairness, and with charity. But to preserve a party, without the stimulus of a mischievous party spirit—to keep up a wholesome antagonism to error, without departing from the laws of unity and love—this I believe is one of the rarest achievements of Christian wisdom and watchfulness. And therefore it is that I have for myself endeavored to keep aloof from all party associations, because I doubted my own prudence and strength, and feared to expose my weakness to the temptation of exclusiveness, and desired to cherish, as far as possible, that fraternal affection towards all my brethren, which I knew to be the best preservative of the Church's unity, and felt to be the safest frame for my own soul.

I trust, my brethren, that you will pardon this expression of egotism, which is offered in the spirit of apology, not only for myself, but for such others as may have adopted, on principle, a course exposed to a very common misconstruction. And as it comes fairly within the range of my subject, I shall proceed to show the reasons why I regard our present party differences as not involving any serious obstacle to the cordial exercise of that fraternal confidence and unity, in which alone the great work of the Church, whether in the Missionary department or any other, can be accomplished with the hope of the divine blessing.

What then, considered in the spirit of candor and of kindness, is the amount of these differences? Let us see whether they can be presented with fairness and brevity. And here you will not understand me as speaking of the extravagances put forth by extreme and *ultra* men of our clergy, but of the sentiments entertained by the great body.

Some of our brethren have a higher reverence than others for the visible Church, and look with a far deeper respect to the voice of ecclesiastical tradition. But all agree in their professed allegiance to our standards, where the ancient creeds, and liturgy, and offices, with the admirable commentary of the Articles and the Homilies, afford an ample range of established doctrine. What is there to prevent the unity of brotherly affection, in a case like this?

Some have a deeper feeling and a more stringent theory than others with respect to the sacraments. But all agree in holding that they are generally necessary to salvation, and only profit the

worthy receiver. All adopt the definitions of the Church. All abjure transubstantiation, and the *opus operatum* maxim of the Papal system. Surely there is a sufficient basis here for fraternal unity.

Some have a loftier idea of the priestly office and the episcopal government than others entertain. But all agree in referring their practical exercise to the same canonical rules, and the same established custom. Why, then, should Churchmen, on either side, sacrifice their mutual regards in disputing about the extent of powers which, as all admit, can never be exercised beyond the fixed lines of law and order?

Some have a stronger sense than others of the importance of good works in the economy of salvation. But all agree in the statement of the Articles, that justification is by faith only, and that this justifying faith is known by its works, as truly as the tree is known by its fruit, since faith without works is dead and wholly unprofitable. Now where is the real necessity for unkind suspicions, and accusations of Romanism and heresy, in a controversy about this branch of Christian doctrine?

Some look upon the Church of Rome with a more friendly feeling than they exercise towards Puritanism, and others regard Puritanism with considerable favor, and Rome with strong abhorrence. But all agree substantially in the plain protest against Roman errors, contained in the Articles and Homilies; and all profess their fervent attachment to our apostolic ministry, our liturgy, and government, the whole of which is irreconcilable with Puritanism. No Churchman, however, in our country, can be really in a position to understand thoroughly the practical working of the Romish system; and therefore his disposition to regard it with any indulgence must be formed mainly in a fanciful or theoretical view, based on the specious display of external pomp, or the sophistry of its artful and unscrupulous advocates. The peculiarities of Puritanism, on the contrary, are obvious, and we have yet to see the first instance of an educated Churchman deliberately choosing to leave his own communion for the sake of adopting them. Why, then, should a variance of opinion on the comparative merits of Popery and Independency, which, for the most part, can be hardly any thing more than a speculative abstraction, disturb our fraternal unity of feeling?

Another subject of reproach is found by some in the symbolism of Church architecture, to which a portion of our brethren, of

late, attach remarkable importance. But if my neighbor chooses to erect even an ordinary dwelling-house, with a special reference to the facts of history or the maxims of moral truth, although I might not always admire the application of his theory, yet I should hardly think it consistent with Christian charity to ridicule him, only because he seeks to invest a matter of taste with a higher meaning. The effort to give a signification to architecture, however, is far more worthy of respect, when it is connected with the house of God. We know the expressive symbolism of the holy tabernacle in the wilderness, and of the subsequent temple at Jerusalem. It was not beneath the majesty of the Almighty to show the pattern of these sacred structures to Moses and Solomon. Why, then, shall we blame the reverent solicitude of our brethren in the construction of their churches, to invest them, as far as taste and piety can go, with the meaning appropriate to their consecrated character. Only let that meaning be in accordance with truth, and clear of mediæval superstition, and I can see no reason why it may not be expressed in symbols as well as in words, and be recorded in wood, and stone, and glass, and ornament, as well as in any other vehicle. Surely, then, in a matter like this, although all may not think alike with regard to its expediency, yet no impartial mind can discern the slightest ground for unkindness or suspicion.

And yet it is notorious to us all, that the discordant opinions entertained on these various subjects are the stimulants of party spirit, and divide us into bands as strongly marked as the ranks of politicians. We forget the glorious system of the Church in which we are agreed, and talk mainly of the comparative trifles in which we differ. We break the divine law of brotherly love, and make a law of strife out of our own notions to justify the violation. We place our private judgment above the judgment of the Church, and create another standard out of that which she has left indifferent. We condemn each other for things which our Master has not condemned. Full often, we turn against ourselves the weapons which should be zealously directed against the world, the flesh, and the devil. In all our great assemblies there is seldom a question to be decided, in which the spirit of party does not mingle its distorting influence. And it is still, as it was in the days of Job, that when the sons of God come up to worship before the Lord, Satan comes also amongst them.

My beloved brethren, it is not because I desire to wound the feelings of a single individual that I use this plainness of speech. But I stand not here, in the presence of the Searcher of hearts, and in the great congregation of His people, to trifle with the difficulties which surround us. Our lot is cast in a period of extraordinary agitation. The spirit of the age is emphatically the spirit of dissension; and it can only be resisted by that Holy Spirit of fraternal unity and love, in whose strength we may lift up the banner of the cross, with the promise of victory.

Fifteen years have passed away since the Church beheld the apparent annihilation of party spirit in your great Missionary organization. Then, for a while, there was an exulting joy in the union of discordant elements. Then, for a while, we seemed to realize the meaning of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" But, alas! the reign of internal peace was brief and transitory. The adversary devised a subtler scheme than ever, and the old spirit of discord revived, in a new form, more potent and beguiling than before. The result has been, that the missions of the Church have labored for a considerable time under the heavy disadvantages of discord and suspicion. And at the present moment there are many who see no remedy for the existing evil, except in an abandonment of the Constitution, and a separate organization according to party lines, in which the zeal of each may operate, without check or hindrance, in its own way.

For myself, brethren, I am bound to say, in candor, that I have no share either in the credit or responsibility of our present Constitution. I confess that I had no faith at the time in the apparent fusion of parties. I doubted the policy of attempting a kind of organization which was perfectly new in the history of the Church, and believed that the end could be accomplished far more safely in the form of a voluntary society, which the experience of others had fully tested. I voted, accordingly, in the negative, along with a small minority. Nor have I since seen any reason to question the correctness of my position.

I am aware, therefore, that I may be exposed to the charge of inconsistency, when I avow that I am now perfectly ready to adhere to our existing system, although it was not the system of my choice, nor would it be at present, if it were a new question. But the aspect of the matter is entirely changed, in my judgment, by

the controlling necessity which I see for unity. The Church, for fifteen years, has sustained the plan, under heavy difficulties ; and I would deprecate, under existing circumstances, any movement in favor of change. This is no time to make sacrifices to party spirit, or to weaken a single fibre of the bonds which hold us together. This is no time even to seem to falter, as if the institutions of the Church were failing through internal strife. In union, under God, is our strength. In union is our hope. In union is our confidence. Once solemnly committed to the work of Missions, as a duty of the whole united Church, it would be an open sign of discord if it were now abandoned to party organizations. And therefore, I, for one, cheerfully sacrifice my individual preference to the paramount interests of that fraternal union, which ought to be regarded, in due obedience to Christian truth, as at once our highest privilege and our holiest obligation.

In humble and grateful dependence, therefore, on the Spirit of Christ, let us seek for and cherish, my beloved brethren, this affectionate unity, which our subtle adversary is so active to destroy. Let us preach the Gospel in plain simplicity, insisting on its high spiritual principles, and laying no ground for alarm or uneasiness by any novelties in doctrine or worship. Let us think and speak of the great truths in which we all agree, rather than of the minor opinions in which we differ. Let us show our devotion to the Saviour, and our love to His Church, by strict fidelity to our system of faith and our rules of order, and seek for the things that make for peace, and show, in all our conduct, a charitable regard for the conscience, the character, and the feelings of each other. Let us avoid censorious remarks and unkind suspicions on trifling grounds, and take especial heed that our liberty become not a stumbling block to our fellow disciples. And above all, let us look to the throne of grace in constant watchfulness and fervent prayer, that the Lord, who is the giver of every good and perfect gift, without whom nothing is strong, nothing is holy, may preserve us from the ultraism of party spirit, guide us in the way of truth and love, and unite us more and more heartily with himself and with our brethren.

In all this, however, you may say, my brethren, that there is nothing peculiar to the work of Missions ; and it may be that I have disappointed your reasonable expectations in presenting you with a discourse which is so little adapted to the special subject of our

meeting. My apology is this : that I believe the great department of Missionary zeal to be only a particular direction of the Gospel to the wants of the destitute at home and the heathen abroad, of which you are perfectly aware. That on the importance of Missions, and the duty of sustaining them, there is but one opinion—and that if I could do aught to aid the cause, it would not be by repeating the ordinary topics, with which my respected hearers are all familiar, so much as by the enforcement of those duties which are vitally important, not only to the prosperity of Missions, but to every other portion of our ministerial field.

With this view, I have endeavored, at least with frank sincerity, to indicate the course which is sanctioned alike by the Scriptures and the Church ; confident that if, through divine grace, we be enabled to pursue it, we may humbly trust that our Missionary work will advance with a new impulse of energy, and go on with increasing devotion and success.

Our conventional intercourse will be hallowed by the wisdom from above, and endeared by the cordial kindness of Christian affection. The gloomy shadows of the past will be forgotten in the sunshine of peace and hope. We shall see “Jerusalem in prosperity all our days,” and be able to repeat, in the full glow of our own grateful experience, the beautiful language of the Psalmist, which I have taken for my theme :

“Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment on the head, that ran down upon the beard, even Aaron’s beard : that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore.”

PROCEEDINGS
OF THE
BOARD OF MISSIONS.

FIFTH TRIENNIAL MEETING.

CINCINNATI, *October 3, 1850.*

THE Fifth Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day in Christ Church, at 5 o'clock, P. M.

Present : The Rt. Rev. the Bishops of North Carolina, Vermont, Kentucky, Ohio, New-Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Georgia, Delaware, Massachusetts, Rhode Island, New-Hampshire, Alabama, Missouri, Missionary in the South West, Pennsylvania, Indiana, and Mississippi ; the Rev. Messrs. Atkinson, Burroughs, Crocker, Henderson, Jarvis, Mead, Proal, Van Pelt, Wainwright, and Wyatt.

The Bishop of North Carolina being the senior Bishop present, took the chair, and opened the meeting with prayer.

The Secretary stated that the first business in order was the reading of the Triennial Report, the preparation of which, by a resolution of the Board, at their last Annual Meeting, was referred to the two Executive Committees, but that this document had not, as yet, been received.

The Bishop of Tennessee submitted the following resolution :

Resolved, That the Secretary of this Board report to the same, at the earliest practicable moment, the amounts which it is proposed to appropriate to the several Dioceses, or States and Territories, under the jurisdiction of the Missionary Bishops respectively, for the current year from the 1st of October, inst., together with

the number and names of the Missionaries employed under the authority of the Domestic Committee, and the amounts allowed to them respectively.

The Bishop of Rhode Island moved to lay this resolution on the table, which, after discussion, was negatived.

The question being taken on the original resolution, it was adopted.

On motion of the Rev. Dr. Mead, it was—

Resolved, That when the Board adjourns it will adjourn to attend Divine Service at half-past seven this evening, in this Church, on occasion of the preaching of the Triennial Sermon; and to meet again on Saturday the 5th inst., at 5 o'clock, P. M., for the transaction of business.

On motion, the Board adjourned.

7½ o'clock, P. M.

The Board attended Divine Service. Evening Prayer was read by the Rev. W. Y. Rooker, Rector of St. Paul's Church, Louisville, Kentucky, assisted by the Rev. Joseph Muenschel, D. D., Rector of St. Paul's Church, Mount Vernon, Ohio, who read the Lessons. The Triennial Sermon was preached by the Rt. Rev. the Bishop of Vermont, the text being the cxxxiii. Ps. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

October 5th, 5 o'clock, P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Virginia, North Carolina, Vermont, New-Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Delaware, Rhode Island, New-Hampshire, Alabama, Missouri, Missionary in the South West, Pennsylvania, Indiana, and Mississippi; Rev. Messrs. Atkinson, Crocker, Irving, Jarvis, Mead, Proal, Van Pelt, Vinton, and Wainwright; and Messrs. Chambers, Gardiner, Newton, and Wharton.

The Bishop of Virginia, being the senior Bishop present, took the chair.

After prayer by the presiding officer, the minutes of the last meeting were read and approved.

The Bishop of Maryland having stated that the Rev. W. T. Webbe, Local Secretary of the Domestic Committee, was present, but was not entitled to a seat in the Board *ex-officio*, it was, on motion of the same,

Resolved, That Mr. Webbe be admitted to a seat in this Board without a vote.

The Rev. W. T. Webbe, as Local Secretary of the Domestic Committee, presented and read the Report of the Proceedings of that body, as required by the eighth article of the Constitution, as follows :

The Domestic Committee of the Board of Missions respectfully report to the Board—

That since the Annual Meeting in June, they have appointed three new Missionaries, viz. : the Rev. Otis Hackett, the Rev. Rufus Murray, and the Rev. A. Varian, and have accepted the resignation of four Missionaries, viz. : the Rev. R. B. Croes, the Rev. R. S. Adams, the Rev. S. W. Manney, and the Rev. R. H. Weller.

The receipts since the meeting of the Board have been from Churches, and individuals.....	\$1,984 84
Legacies, viz. : Miss Eliza McClintock, late of Providence, R. I., \$500 ; interest of Hanford Smith's, \$200 10 ; balance in full of the legacy of the late Miss M. M. Starr, of Middletown, Ct., \$31 80.....	731 90
Total.....	\$2,716 74
Payments during the same period.....	4,024 00
Balance due the Treasury.....	1,307 26

In compliance with the resolution which was passed at the last Annual Meeting, on motion of the Bishop of Pennsylvania—

That in view of the approaching Triennial Meeting of the Board, and of the importance of having a complete statement of its resources, liabilities, and current expenses spread before the Church, the Domestic and Foreign Committees be requested to prepare such statements of the fiscal condition of their respective departments, and present them at the aforesaid meeting of the Board : The Domestic Committee respectfully report, that their resources consist—

1. Of a donation of \$10,000 in a bond of the Lexington and Ohio Rail Road Company, by virtue of a power of attorney, executed the 19th July, 1836, transferred on the 16th August of the same year to “ the Committee of Domestic Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, James Swords, Treasurer, for the purpose of supporting a Missionary or Mission-

aries in the Southern, Western, or North Western States," which bond was subsequently exchanged with the State of Kentucky, it having assumed the rail road, for its own bonds to the above amount, bearing interest at the rate of six per cent. per annum, which is punctually paid in two semi-annual instalments.

The Committee also hold a bond and mortgage for \$2,416 40, the balance of a bond for \$2,940, which was the Committee's share of the estate of the late Samuel S. Olden, viz.: forty-nine per cent. on a legacy of \$6,000, particulars of which are hereafter given, interest on which is payable annually on the 1st of April, at six per cent. It is believed that a further dividend of eleven per cent. may be expected from this estate.

2. OF LEGACIES.—Hanford Smith, of Newark, N. J., did by his last will and testament, bequeath to the Domestic and Foreign Missionary Society, the one-twentieth part of the interest of his personal estate, to be paid annually from the time of his death, until the final settlement of his estate by executors, and the one-twentieth part of the capital of his estate when his estate shall be finally settled. The annual interest is from \$200 to \$250.

Samuel S. Olden, late of Princeton, did by his last will, bequeath to James Swords, or his successor, as Treasurer, in trust, the sum of six thousand dollars, to produce a yearly income to be applied to Domestic Missions in the States, now (February, 1841) under the Episcopal supervision of Bishops Kemper and Polk.

W. J. Cornell, late of Brooklyn, did by his last will, bequeath to the Domestic Missionary Society, \$100 per annum for ten years—first payment received 18th November, 1848.

Mrs. Sarah Penny, late of New-York, did by her last will, bequeath to the Domestic Missionary Society the sum of five hundred dollars.

Joseph Voorhees, late of Shrewsbury, N. J., did by his last will and testament, bequeath five hundred dollars to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and also did by the same will bequeath the one-half of his estate to his son, and the other half to his daughter; but provided that if either of them should die without legitimate children or issue, or in case such issue should die before the age of twenty-one, then the estate, or the one-half belonging to either of the parties so dying, was to descend to the Domestic and Foreign Missionary Society.

The son having died without legitimate issue, the Society is now entitled to his share of the estate, amounting to about \$2,200 for the Domestic Committee's share, of which about \$400 has been received.

Warren B. Hill, of Detroit, Mich., by his last will, gives to his daughter Keziah, "the sum of eight thousand dollars, to her and her heirs forever if, however, she shall die before arriving at the age of twenty-one years, leaving no lawful issue, then I give one-half of said eight thousand dollars to my wife Laura, and the other half to the Episcopal Home Missionary Society hereinafter mentioned."

Frederick Kohne, of Philadelphia, by his last will and testament, did give and bequeath to Thomas Hale, of the City of Philadelphia, the sum of ten thousand dollars in trust, to be paid by him to the Treasurer for the time being, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to be applied by the said society exclusively to their Domestic concerns and purposes.

B. H. Punchard, late of Andover, Mass., did by his last will give to the Foreign and Domestic Missionary Societies of the Episcopal Church one thousand dollars each, and if there should anything remain after satisfying the several bequests made by him, the said remainder is to be equally divided between five different societies, the Domestic Committee being one.

Elizabeth Emmitt, late of Bloomsburg, Pa., by her last will and testament, bequeathed as follows: "And as to the rest and residue of my estate, real and personal, of what kind or nature soever the same may be, in the county of Columbia aforesaid, or elsewhere, I give and devise the same unto the Board of Missions of the Protestant Episcopal Church of the United States, for the support of Domestic Missions, or Missionaries under the control of the said board."

3. CONTRIBUTIONS FROM PAROCHIAL COLLECTIONS AND OTHER MISCELLANEOUS SOURCES.—This item has averaged upwards of twenty-eight thousand dollars per annum during the fifteen years of the existence of the Board under its present organization.

LIABILITIES.

The liabilities of the Committee are about five thousand dollars, due on the salaries of the 1st April of this year, and about ten thousand dollars due on the first instant, making the total sum of the indebtedness of the Committee at this moment fifteen thousand dollars.

The expenses of the Committee at the present rate of appropriation are twenty-two thousand dollars per annum, of which sum four thousand dollars, the salary of the two Missionary Bishops, three thousand dollars, and one thousand dollars given to the Bishop of Illinois, are specially appropriated by order of the Board of Missions.

The Committee are also directed, by resolution of the last Board of Missions, to consider and report, what means may be taken to give the paper called the Spirit of Missions a higher interest and wider circulation; to which they would respectfully reply, that both of these objects are being gradually attained, and that under the proper restriction of Missionary Intelligence, the Committee will continue efforts already in train to increase the scope and interest of the Spirit of Missions. They do not think that any direct means can be taken to give the paper a wider circulation different from those which are now silently, earnestly, and very effectively employed for that purpose, unless the urgent recommendation of the General Convention may be employed to induce the clergy in their respective parishes to act more directly to obtain subscribers for it.

In behalf of the Domestic Committee,
W. T. WEBBE, *Local Secretary*.

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Report of the proceedings of that body as required by the same article, as follows:

The Foreign Committee submit to the Board of Missions the following Report of their proceedings, from 15th June to 1st October, 1850.

The accounts from all the stations under their charge, continue to be of a highly encouraging character.

Advices have been received from the ATHENS MISSION to 28th July. The vacation of the Mission Schools had commenced, after a most gratifying year of duty. The Spirit of Missions for October contains a detailed account of the semi-annual examinations. The members of the Mission family were enjoying good health.

From the AFRICAN Mission intelligence has been received to 1st July. The Rev. Mr. Hening, and Mrs. Hening, had both suffered from fever, but were recovering. The Rev. Mr. Stokes likewise had been much enfeebled. The other members of the Mission were in good health, and actively engaged. The Rev. Mr. Hoffman is about to return to the Missionary station at Cape Palmas.

The Church Edifice in the COLONY at Cape Palmas, is at a stand for want of funds. About fourteen hundred dollars are needed to finish it, and it is hoped that those who are interested in the Colony, will aid in the completion of a building upon which the interests of the Church at that place so much depend.

The fund for the Church Edifice at CAVALLA for the natives, amounts to twenty-one hundred and forty-five dollars and sixteen cents; and there is no doubt that a sum sufficient for the work will be collected before the expiration of the year.

Letters from the CHINA Mission to 13th May have been received. The burthen of all of them is, the pressing need of assistance. The health of the Missionary Bishop was better. The expected ordination at Shanghai, by Bishop Boone, of the first native convert of the Mission, did not take place on Easter day; the death of the Rev. Mr. Spalding having left the Missionary Bishop without the two Presbyters of this Church, whose signatures to the testimonials of the candidate for Holy Orders is required by the Canon.

Miss Fay of Essex County, Virginia, has been appointed a Missionary teacher under Bishop Boone, and will probably sail for China this fall, in company with Miss Morse, who is preparing to return to the station.

In accordance with the resolution of the Board, at the meeting in June last, the Foreign Committee present the following complete statement of their resources, liabilities, and current expenses:

Receipts from June 15th to October 1st, 1850.....	\$6,238 35
Expenditure from June 15th to October 1st, 1850.....	9,070 85
Cash in the Treasury, October 1st, 1850.....	895 29

Other resources, in addition to above Cash, viz., the following legacies yet to be received:

Estate of late J. Voorhees, New-Jersey, \$1,000.

Estate of late B. H. Punchard, Mass., \$1,000.

Estate of Hanford Smith, N. J., amount not known, one-fortieth of whole when divided. In the meantime an annual payment of interest amounting to \$225.

The appropriation to the AFRICAN Mission is paid in full to 1st January, 1851, and likewise in advance on acct. 1851.....	\$1,196 45
The appropriation to the CHINA Mission is paid in full to 1st October, 1850, and likewise in advance on acct. of last quarter of this year, 1850.....	1,160 23
The appropriation to the ATHENS Mission is paid in full to 1st October, 1850, and likewise in advance on acct. last quarter of this year, 1850.....	680 00
Carried forward.....	<u>\$3,036 68</u>

Brought forward.....	\$3,036 68
Of the liabilities below, \$1,400 are for goods not yet charged, but which should be added to show the amount paid to Africa in advance.....	1,400 00

Payments in advance.....\$4,436 68

LIABILITIES.

To China Mission, to complete appropriation to 1st January, 1851.....	\$589 77
To Athens Mission, do. do. do....	145 00
To Sundry Merchants in New-York, for goods ordered on acct. of African Mission, part of which have been shipped.....	2,879 15
To former appropriation to China tract fund.....	500 00
To appropriation to China Mission to cover deficiency in Church Building Fund at Shanghai.....	960 12
Total liabilities.....	\$5,074 04

PER CONTRA.

Paid in advance.....	\$4,436 45
Cash.....	895 29
	—————\$5,331 74

CURRENT EXPENSES.

Salary of Secretary.....	\$1,200 per annum.
Usual office expenses, average.....	800 " "
	—————\$2,000

ESTIMATE OF AMOUNT NEEDED FOR 1851.

For support of China Mission.....	\$11,000
For support of African Mission.....	11,000
For support of Athens Mission.....	3,300

FOR CENTRAL EXPENSES.

Salary of Secretary*.....	\$1,200
Office expenses.....	800
	—————2,000
	—————\$27,300

The expenses of the office in New-York have been reduced. No assistant has been employed since May last, and the Secretary has reduced his salary from \$2,000 to \$1,200 per annum.

The Foreign Committee take this occasion to remark, that they have continued without exception or interruption the financial system, which was adopted by them immediately upon their re-appointment at the last Triennial Meeting of the Board, and which is, simply, a resolution not to open credits or authorize drafts on account of their Missionaries, until they have the means of meeting the same. The experience of three years has confirmed them in their conviction of the propriety of a measure, to which they propose to adhere so long as they may be entrusted with this charge.

In this, as well as in other cases, the Committee have felt that where re-

* The appointment of an assistant, which the duties of this office will render necessary, will increase this.

sponsibility is imposed, there must be liberty allowed for the exercise of discretion as to the mode in which that responsibility is to be met.

Exertions made to enlarge the circulation of "The Spirit of Missions" have been to an encouraging degree successful; and it is believed that this periodical will continue to be sustained, as during several years past, without charge upon the Treasury. Increased attention is given to the preparation of materials for its pages, independently of the ordinary communications of Missionaries; and it may fairly be presented to the Church as deserving support.

The Foreign Committee have elected Mr. Stewart Brown a member of their body, to fill a vacancy occasioned by the resignation of Mr. Robert B. Minturn.

The Foreign Committee feel much reluctance to express any opinion in regard to the proceedings of THE BOARD OF MISSIONS, but after their many years' experience, they would be wanting in duty, were they not respectfully but emphatically to declare, that in their unanimous judgment, the measure entertained at the last Annual Meeting, to appoint one Secretary and General Agent for the two Missionary Committees, will, if consummated, prove to be, in the highest degree, disastrous to the interests of the Foreign department.

In behalf of the Foreign Committee,

P. P. IRVING, *Secretary*.

2 Park Place,

New-York, Oct. 1st, 1850.

The Secretary of the Board presented and read the report required of him by the resolution of the Bishop of Tennessee, adopted on the 3d inst., as follows:—

The Secretary, in discharge of the duty devolved upon him by the following resolution of the Board, adopted on the 3d inst., to wit:

"That the Secretary of this Board report to the same at the earliest practicable moment, the amounts which it is proposed to appropriate to the several Dioceses, or States and Territories, under the jurisdiction of the Missionary Bishops respectively, for the current year, from the 1st October, inst., together with the number and names of the Missionaries employed under the authority of the Domestic Committee, and the amounts allowed to them respectively," respectfully reports—

That to the Diocese of Wisconsin, the Territory of Iowa, and the Indian Mission under the Episcopal supervision of the Missionary Bishop of the North West, there has been appropriated \$2,850, viz., Wisconsin, \$1,500; Iowa, \$1,000; Indian Mission, \$350.

In the Diocese of Wisconsin there are at the present time nine Missionaries, receiving sums varying from one to two hundred dollars per annum. One station is vacant.

In the Territory of Iowa, there are three Missionaries receiving sums varying from two hundred to two hundred and fifty dollars. One station is vacant.

That to the States of Arkansas and Texas, under the Episcopal supervision of the Missionary Bishop of the South West, there has been appropriated \$2,400, viz., \$1,200 to each, divided between three Missionaries in

Arkansas, and four in Texas, who receive sums varying from three to four hundred dollars per annum. In addition to the above—

The Diocese of Maine receives \$500, divided between the Rev. Messrs. Gardiner, Croswell, and Durborow.

The Diocese of New-Hampshire receives \$300, divided between the Rev. Messrs. Marble and Kelly.

The Diocese of Delaware receives \$400, divided between the Rev. Messrs. Hall, McKim, and Hoskins.

The Diocese of Georgia receives \$400, divided between the Rev. Messrs. Smith, Gibson, Johnson, and Harlow.

The Diocese of Florida receives \$500, divided at present between the Rev. Messrs. Swart, Adams, Greene, and Wright.

The Diocese of Alabama receives \$1,250, divided between the Rev. Messrs. Lee, Cushman, Flower, Stickney, and Cook. Two stations are vacant in this Diocese.

The Diocese of Mississippi receives \$800, divided between the Rev. Messrs. Savage, Johnson, Kerr, and Cleaver.

The Diocese of Louisiana receives \$500, the distribution of which is not yet determined by the Bishop.

The Diocese of Tennessee receives \$800, distributed as follows:—Rev. W. H. Good, Greenville, (married man,) \$166.66 $\frac{2}{3}$; Rev. Wm. Steele, Somerville and Tipton, \$133.33 $\frac{1}{3}$; Rev. J. P. T. Ingraham, or Rev. M. S. Royce, Nashville, (married men,) \$166.66 $\frac{2}{3}$; Rev. John Sandels, Williamsport, (married man,) \$166.66 $\frac{2}{3}$; making a sum total of \$766 66 $\frac{2}{3}$, and having a balance of \$33.33 $\frac{1}{3}$ not appropriated; and the stations at Brownsville, Ripley, Athens, and Pulaski, already established by the Domestic Committee, wholly unprovided for, besides many other places in the Diocese where the services of our Church have been earnestly and repeatedly called for.

The Diocese of Kentucky receives \$700, divided between the Rev. Messrs. Page, Gallagher, Cowgill, Beckett, Dow, and Elwell.

The Diocese of Indiana receives \$1,500. Between the Rev. Messrs. Halsted, Wheeler, Large, Foster, Varian, Clarke, the sum of \$1,200 is distributed, leaving an unappropriated balance of \$300.

The Diocese of Illinois receives \$1,000, divided equally between the Rev. Messrs. McMasters, Mitchell, Unonius, Darrow, Warner, Brown, Radley, Kelly, Sellwood, and Chase.

The Diocese of Michigan receives \$1,000, divided equally between the Rev. Messrs. Adanus, Safford, Munroe, Foote, Elder, Magee, Engle, Ward, Burton, and Wilson.

The Diocese of Missouri receives \$500, divided equally between the Rev. Messrs. Corbyn and Harrison.

On motion of the Secretary of the Board, it was

Resolved, That the election of Stewart Brown, Esq., as a member of the Foreign Committee, in the place of Robert B. Minturn, Esq., resigned, noticed in the Report of the Foreign Committee, be confirmed by the Board.

The Rev. Mr. Webbe, on behalf of the two Committees to whom it had been referred, at the last Annual Meeting, to prepare the

Triennial Report of the Board to the General Convention, presented and read the same, viz. :

TRIENNIAL REPORT OF THE BOARD OF MISSIONS.

The Board of Missions respectfully offers to the General Convention of the Protestant Episcopal Church, its Fifth Triennial Report.

The Board has held, since the last Triennial Report, three Annual Meetings, viz. : in Providence, R. I., in June, 1848 ; New-York, June, 1849 ; Hartford, Ct., June, 1850.

The full reports of the proceedings at these several meetings, together with the reports of the Domestic and Foreign Committees, have been published. Copies are herewith submitted, viz. :

The Fourth Triennial Report of the Board, including documents then submitted, October, 1847.

Thirteenth Annual Report of the Board, June, 1848.

Fourteenth Annual Report of the Board, June 1849.

Fifteenth Annual Report of the Board, June, 1850.

The Board has also received from both of the Committees, the reports of their doings from June, 1850, to 1st of October ; manuscript copies of which are in like manner submitted.

These documents will put the Convention in possession of full and particular information upon the subject of Missionary operations conducted under its sanction and authority, and render unnecessary in this report any detailed account of the same.

The following summary is submitted :

I.—FUNDS.

1.—Receipts.	Domestic.	Foreign.	Total.
Oct. 1, 1847, to June 15, 1848, 8½ mos.,	\$23,956 14	\$33,767 06	\$57,723 20
June 15, 1848, to June 15, 1849, 1 year,	27,263 76	41,453 38	68,717 14
June 15, 1849, to June 15, 1850, 1 year,	30,932 75	34,800 79	65,733 54
June 15, 1850, to Oct. 1, 1850, 3½ mos.,	2,716 74	6,238 35	8,955 09
	<hr/>	<hr/>	<hr/>
	\$84,869 39	116,259 58	201,128 97
In the previous three years.....	89,736 17	108,295 85	198,032 02
2.—Payments.			
Oct. 1, 1847, to June 15, 1848, 8½ mos.,	\$25,394 64	\$34,829 54	\$60,224 18
June 15, 1848, to June 15, 1849, 1 year,	28,662 54	40,833 51	69,496 05
June 15, 1849, to June 15, 1850, 1 year,	31,568 25	32,404 17	63,972 42
June 15, 1850, to Oct. 1, 1850, 3½ mos.,	4,024 00	9,070 85	13,094 85
	<hr/>	<hr/>	<hr/>
	\$89,649 53	\$117,138 07	\$206,787 60
In the previous three years.....	91,791 14	109,585 07	201,376 21
Excess of payments.....	4,780 14	878 49	
Balance due to the Domestic Treasury.....			\$1,307 26
Now due from the " ".....			15,000 00
Balance in the Foreign Treasury.....			895 29
Now due from the " ".....			4,339 27
Yearly expenditure Domestic.....			22,000 00
Foreign.....			28,000 00

II.—MISSIONS,

1.—Domestic.		Stations.		Missionaries.		
June 15th, 1848.	.....	90	.....	93	
“ 1849.	.....	96	.....	100	
Oct., 1850.	.....	82	.....	90	
2.—Foreign.		Principal Stations.	Missionaries.	Assistants.	Native Teachers.	Pupils.
October, 1850.	3	8	11	18	750

On motion of the Secretary, it was

Resolved, That the Report just read be approved, and presented to the General Convention as the Fifth Triennial Report of this Board.

The Bishop of Virginia having retired, the Bishop of North Carolina, being the senior Bishop present, took the chair.

The Bishop of Tennessee offered the following resolution :

Resolved, That the appropriation of \$1,000 per annum, heretofore made to the Bishop of Illinois, by order of this Board, be, and the same is hereby discontinued.

Pending the discussion of this question, the Rev. Dr. Vinton moved that the Board adjourn, which was negatived.

On motion of the Rev. Dr. Mead, it was

Resolved, That the resolution submitted by the Bishop of Tennessee, be for the present laid on the table.

On motion of the same, it was

Resolved, That 500 copies of the Triennial Sermon, preached before the Board on the evening of the 3d inst., be forthwith printed at the expense of the two Committees, for distribution among the members of the General Convention.

On motion of the Secretary, it was

Resolved, That the Public Missionary Meeting, contemplated in one of the standing regulations of the Board, be held in this Church on Wednesday evening next, the 9th inst., at half past 7 o'clock.

On motion of the Rev. Dr. Mead, it was

Resolved, That the Board do now adjourn until Monday next, at 5 o'clock, P. M.

October 7th, 5 o'clock, P. M.

The Board met.

No Bishop being present, on motion of the Rev. Dr. Mead, the Rev. Dr. Jarvis took the chair.

The Rev. Dr. Mead having stated that the House of Bishops

was in session, and that none of its members would be able to attend the present meeting, it was, on motion of the same,

Resolved, That the Board adjourn until 8 o'clock this evening.

October 7th, 8 o'clock, P. M.

The Board met.

Present: The Rt. Rev. the Bishops of North Carolina, Kentucky, New-Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Georgia, Delaware, Massachusetts, Rhode Island, Missionary in the South West, Pennsylvania, Maine, Indiana, and Mississippi; Rev. Messrs. Atkinson, Burroughs, Henderson, Irving, Jarvis, Mason, Mead, Proal, Sherwood, Van Pelt, Vinton, and Wyatt; and Messrs. Aertsen, Appleton, Chambers, Gardiner, Newton, and Wharton.

The Bishop of North Carolina, being the senior Bishop present, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last two meetings were read and approved.

On motion of the Bishop of Tennessee, his resolution, laid on the table on the 5th inst., was called up, and leave granted him to prefix thereto the following preamble:

“Whereas this Board is informed that there is now an indebtedness of the Domestic Committee to the amount of \$15,000, nearly equal to the whole appropriation contemplated for the ensuing year; and that a large proportion of the Domestic Missionaries, now in the employ of the Board, have been deprived of the receipt of salaries for a portion, and some for the whole of the past year; and whereas, in such state of its finances, the Board, however reluctant, deems itself bound to retrench any expenditure not wholly unavoidable; and whereas, for some years past, an annual appropriation has been made to the Bishop of Illinois, which is understood to be expended by him on that diocese, in addition to the appropriation made by this Board; therefore, while anxious to acknowledge in every proper way the valuable services of the Bishop of Illinois, and to render the Diocese of Illinois every assistance compatible with the means of the Board, it is, nevertheless, under a sense of duty to the Church at large, and to her unpaid Missionaries,

Resolved, That the appropriation of \$1,000 per annum, hereto-

fore made to the Bishop of Illinois, by order of this Board, be, and the same is hereby discontinued."

Pending the discussion upon the resolution, as thus amended, the Bishop of Maine moved to strike out the whole of the resolution, and from the preamble, all that follows the words "past year," and to substitute in lieu thereof the following :

Resolved, That the members of the Board here present from the several Dioceses, and especially the Bishops, be requested to engage, and, if assenting to this resolution, do hereby engage, to use every exertion in their power with a view to such contributions, in proportion to the wealth and number of the parishes in their several Dioceses, as shall be sufficient, before the next Annual Meeting in July, to discharge the present indebtedness, and fully to sustain the appropriations for the year.

The Bishop of Maryland asked for a division of the question.

The ayes and noes were also called for.

The vote being taken on the motion to "strike out," the result was as follows :

Ayes—The Bishops of North Carolina, New-Jersey, Michigan, Louisiana, Georgia, Delaware, Massachusetts, Rhode Island, Missionary in the South West, Pennsylvania, Maine, Indiana and Mississippi; the Rev. Messrs. Henderson, Irving, Jarvis, Van Pelt, and Vinton; and Messrs. Appleton, and Gardiner. Total, 20.

Noes—The Bishops of Tennessee, Western New-York, South Carolina, Maryland; Rev. Messrs. Atkinson, Mason, and Proal; and Mr. Aertsen. Total, 8.

So the motion to "strike out" was carried.

On motion of the Bishop of Rhode Island, it was

Resolved, That the Board do now adjourn to attend the Public Missionary Meeting, to be held in this Church on Wednesday evening next, and to meet for the transaction of business after the exercises of the same shall have closed.

October 9th, 7½ o'clock, P. M.

The Board attended the Public Missionary Meeting.

The Rt. Rev. the presiding Bishop took the chair. The Bishop of Ohio opened the Meeting by reading the 103d Hymn, which having been sung, prayer was offered by the presiding officer.

Addresses were delivered by the Rt. Rev. the Bishops of Ohio, Michigan, Maine, Rhode Island, Louisiana, and Illinois—after

which a collection was made, amounting to \$237 41. The congregation then united in singing the 107th Hymn, and the meeting closed with prayer, and the benediction by the presiding officer.

The presiding Bishop having retired, the Bishop of New-Jersey, at the request of the senior Bishop present, took the chair, and the Board proceeded to business.

Present: The Rt. Rev. the Bishops of North Carolina, New-Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New-York, South Carolina, Delaware, Rhode Island, Missionary in the South West, Pennsylvania, Maine, Indiana, and Mississippi; the Rev. Messrs. Atkinson, Burroughs, Henderson, Irving, Mason, Mead, Proal, Van Pelt, and Vinton; and Messrs. Aertsen, Gardiner, Newton, and Wharton.

The minutes of the last meeting were read and approved.

Notice having been given at the Public Missionary Meeting, that another of a similar character would be held on Friday the 11th inst., at half past seven o'clock, P. M., it was, on motion of the Bishop of Michigan,

Resolved, That a committee of three be appointed to prepare resolutions for discussion at the same.

The Bishops of Western New-York, Pennsylvania, and Maine, were appointed the committee.

On motion—

Resolved, That the Board adjourn to attend the Public Missionary Meeting, on Friday, the 11th inst., and to meet after the same for the transaction of business.

October 11th, 7½ o'clock, P. M.

The Board attended the Public Missionary Meeting.

The Rt. Rev. the Bishop of North Carolina, being the senior Bishop present, took the chair. A part of the 52d Psalm was sung, after which prayer was offered by the presiding officer.

Addresses were delivered by the Bishops of Pennsylvania, Western New-York, and Indiana; and the Rev. Messrs. Atkinson, of Maryland; Clark, of Connecticut; McCoy, of Louisiana; Townsend, of Arkansas; and Gillett, of Texas.

A collection was made, amounting to \$86 60; after which the 105th Hymn was sung, and the congregation dismissed with the benediction by the presiding officer.

The Board then proceeded to business.

Present : The Rt. Rev. the Bishops of North Carolina, Kentucky, New-Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New-York, South Carolina, Delaware, Rhode Island, New-Hampshire, Alabama, Missionary in the South West, Pennsylvania, Maine, Indiana, and Mississippi ; Rev. Messrs. Atkinson, Henderson, Johnson, Mead, Proal, Van Pelt, Vinton ; and Messrs. Aertsen, Gardiner, and Newton.

The Secretary presented and read the following list of the members of the Board, for the next three years, elected by the General Convention, officially communicated by the Secretary *pro tem.* of the House of Bishops :

Rev. Thomas Atkinson, D.D.	Rev. H. W. Lee.
“ Harry Crosswell, D.D.	“ William Suddards.
“ N. B. Crocker, D.D.	“ Wm. A. Smallwood.
“ Benjamin Dorr, D.D.	“ G. W. Woodbridge.
“ Christian Hanckle, D.D.	Messrs. William Appleton.
“ Edward Neufville, D.D.	“ R. B. Aertsen.
“ J. D. Ogilby, D.D.	“ L. R. Ashhurst.
“ P. A. Proal, D.D.	Hon. E. F. Chambers.
“ A. H. Vinton, D.D.	Mr. Josiah Collins.
“ J. M. Wainwright, D.D.	Hon. J. B. Eccleston.
“ W. E. Wyatt, D.D.	Mr. R. H. Gardiner.
“ A. C. Coxe.	“ S. H. Huntington.
“ J. W. Cooke.	“ C. G. Memminger.
“ C. H. Halsey.	“ Joseph Sands.
“ M. H. Henderson.	“ G. M. Wharton.

In consequence of the lateness of the hour, it was, on motion, *Resolved*, That the reading of the minutes be dispensed with.

On motion of the Secretary, the three following resolutions were adopted :

That the proceedings of this Board, attested by its Secretary, be referred to that officer, and the Secretaries of the two Committees, for publication.

That the proceedings of the Board be printed in the Spirit of Missions, and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in

equal parts, for the incidental expenses attending the present meeting of the Board.

On motion of the Rev. Dr. Meade, it was

Resolved, That the following persons be re-appointed members of the Domestic Committee :

Rev. J. McVickar, D.D.	Hon. Luther Bradish.
" H. J. Whitehouse, D.D.	Mr. D. A. Cushman.
" S. R. Johnson, D.D.	" J. D. Wolfe.
" Lot Jones.	" G. C. Morgan.

On motion of the same, it was

Resolved, That the following persons be re-appointed members of the Foreign Committee :

Rev. B. C. Cutler, D.D.	Mr. J. F. De Peyster.
" S. H. Turner, D.D.	" F. S. Winston.
" S. H. Tyng, D.D.	" Lewis Curtis.
" G. T. Bedell.	" Stewart Brown.

On motion of the Bishop of New-Jersey, it was

Resolved, To refer the appointment of Secretaries and General Agents to the two Committees of the Board.

On motion, it was

Resolved, That the Bishop of Maine have permission to withdraw his amendment to the preamble and resolution of the Bishop of Tennessee, offered at the meeting of the Board on the 7th inst.

The Rev. Dr. Atkinson laid on the table, for the future consideration of the Board, the following resolutions :

1.—*Resolved*, That there ought to be raised, in the ensuing year, for the service of the Domestic branch of the "Board of Missions" of this Church, and for coming years, not less than sixty thousand dollars.

2.—*Resolved*, That a similar amount, or more, should be raised for the service of the Foreign department of said Board.

3.—*Resolved*, That the Bishops of this Church be earnestly requested to take upon themselves the charge, in their respective Dioceses, of urging upon the flocks committed to their care, by personal appeal, or otherwise, to every parish in the same, the duty of sustaining this resolution.

4.—*Resolved*, That the respective Committees of the Board of

Missions be enjoined to bring before the Church, through the Spirit of Missions and otherwise, the most general Missionary intelligence, as to the Missions of the Church of England, as well as of our branch of the Church.

5.—*Resolved*, That the Foreign Committee be instructed to renew the Mission to the decayed Churches in Asia Minor, in the manner they shall deem most likely to accomplish the best results, and that the late Missionary Bishop to Turkey, be requested to submit his views on the subject.

On motion of the Bishop of Rhode Island, it was

Resolved, That the Foreign Committee be directed to pay the salary of the late Missionary Bishop to Turkey up to the first of October, inst.

On motion of the same, it was

Resolved, That the Board now adjourn to meet, in this Church, on Monday, the 14th inst., at 5 o'clock, P. M.

October 14th, 5 o'clock, P. M.

The Board met.

A quorum not being present, in consequence of the House of Clerical and Lay Deputies being in session, it was, on motion,

Resolved, To adjourn to meet again on the 15th inst., at 8 o'clock, A. M.

October 15th, 8 o'clock, A. M.

The Board met.

Present: The Rt. Rev. the Bishops of North Carolina, New-Jersey, Missionary in the North West, South Carolina, Maryland, Delaware, Pennsylvania, and Maine; Rev. Messrs. Irving, Mead, and Van Pelt; and Messrs. Aertsen, Gardiner, and Newton.

The Bishop of North Carolina, being the senior Bishop present, took the chair, and opened the meeting with prayer.

On motion, it was

Resolved, To take up for consideration the resolutions laid on the table by the Rev. Dr. Atkinson on the 12th inst.

On motion of the Bishop of South Carolina, it was

Resolved, That the following preamble be prefixed to the first resolution: *Whereas*, in the Protestant Episcopal Church of the United States of America, the number of congregations is not less than seventeen hundred, and the number of dioceses twenty-nine;

and therefore, if each congregation (the larger according to their abundance, and the smaller according to their means) contributed forty dollars on an average, and if each Diocese contributed according to the number of its parishes, on an average, the sum of \$2,100, the amount would be above \$60,000 ; therefore,

Resolved, That there ought to be raised in the ensuing year, for the service of the Domestic Branch of the "Board of Missions" of this Church, and for coming years, not less than sixty thousand dollars.

The resolution, as thus amended, was adopted.

The 2d, 3d, 4th, and 5th resolutions were also adopted.

On motion of the Bishop of New-Jersey, it was

Resolved, That it be respectfully recommended to the House of Bishops to nominate, at their present session, a Presbyter to be the Missionary Bishop of the Protestant Episcopal Church in the United States of America, at Cape Palmas, and parts adjacent, on the Western Coast of Africa.

On motion of Mr. R. H. Gardiner, the following preamble and resolution were adopted :

Whereas, the Missionaries in the employment of the Domestic and Foreign Committees of the Board of Missions, do not receive their salaries at the stated times at which they become due, but only when the treasuries may be in funds : and

Whereas, the Domestic Missionaries have for a series of years been subject to great inconvenience and suffering from this cause, their salaries being for many months in arrears : and

Whereas, legacies are about to be paid into the Treasury of the Domestic Committee, which may be employed to remedy this evil:

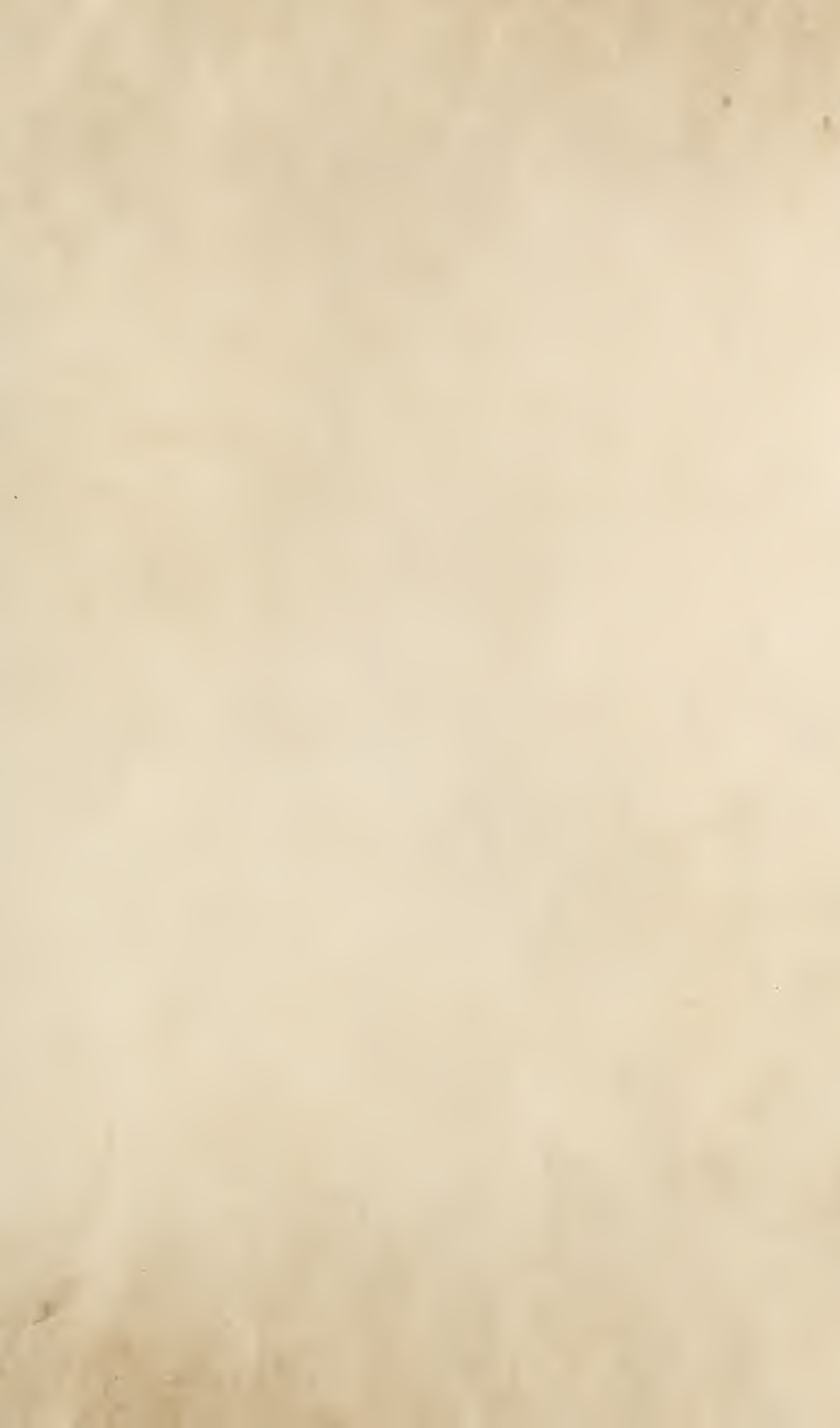
Therefore *Resolved*, that the Kohne legacy of \$10,000 to the Domestic Department be reserved, invested in public stocks, as a permanent fund for the purpose of equalizing the payments of the Missionaries, and that the Treasurer be authorized to make temporary loans and pledge such stocks as security for their repayment, whenever the receipts into the Treasury of the Domestic Committee are not adequate to meet the salaries of the Missionaries as they become due.

On motion, the Board adjourned *sine die*.

Attest :

P. VAN PELT,

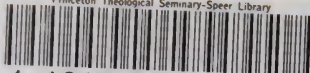
Secretary.



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